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EUGENICS

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BY

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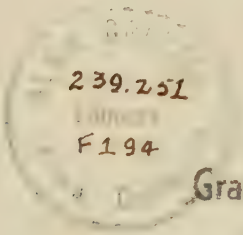

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PREFACE

THIS little book consists principally of a translation of two articles on Eugenics which Père Fallon wrote in the *Revue Catholique des Idées et des Faits* for September 29th and October 6th of last year. I have incorporated also some additional matter from an article by the same writer, entitled, *L'Eugénique et la Morale* in the *Revue d'Eugénique* for April, 1921. This has necessitated a certain amount of rearrangement and redistribution, but the author has approved of its publication in the present form.

Some English Catholics are in the habit of condemning Eugenics as essentially evil. It may well be that certain aspects of eugenical propaganda in this country merit this description. But it is surely hardly fair to condemn a movement root and branch because of the excesses of some of its over-zealous advocates. Our own English Eugenical Education Society is fairly moderate in its official statement of aims, and the utterances of its President, Major Leonard Darwin, are, as a rule, very much on the conservative side. In Belgium it is surely

a fact of some significance that there exists a flourishing Eugenical Society, which has the active co-operation of Père Fallon and of other priests as members. This would seem to justify the inference that there is a Eugenics which Catholics can and ought to agree with and help. There is, it seems to me, a sufficiently striking parallel in the present common attitude to Eugenics, and the general unreasoning attitude towards anything in the shape of evolution in the last century. And it seems fitting that the same little Belgian University town which has recently produced a champion of the possibility of an orthodox evolution,[1] should also bring forth a defender of an orthodox Eugenics.

The parallel, of course, is not quite complete, for whereas the essential principles of evolution form an integral part of Catholic tradition, if we may believe Canon Dorlodot, Eugenics certainly seems altogether new. Those who are inclined to condemn it for this reason, and in particular those who argue from the many cases of diseased and afflicted bodies animated by noble souls, might reflect that, according to the accepted principles of the traditional Catholic philosophy, such cases can only be the exception and not the rule. One of the fundamental principles of Thomism

[1] *Darwinism and Catholic Thought*, by Canon Dorlodot. Vol. I.: "The Origin of Species." Burns Oates and Washbourne, 1922. 6s. net.

is that *forma non est in materia nisi sit disposita et propria*[1]—a form can only exist in matter which is suitably disposed for it. It is surely permissible to infer from this that defects in the matter will in the ordinary course of events involve corresponding defects in the form. Hence, if we want the *mens sana*, we must take steps to see that it will be *in corpore sano*. And that, after all, seems to be the principal aim of Eugenics. It only remains that this object be attained by means which are moral.

This translation has been read and approved by the author. For the notes in square brackets I alone am responsible.

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[1] Thomas Aquinas, *De Pluralitate Formarum*, p. 1.

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EUGENICS

CHAPTER I

THE BEGINNINGS OF EUGENICS

1. Galton

THE word *Eugenics* occurs for the first time in a work by Sir Francis Galton, entitled, *Inquiries into Human Faculty*, published in London in 1883. The author gives the following explanation of the term in a note:

"This book deals with 'eugenic' questions—that is, with questions bearing on what is termed in Greek *eugenes*—namely, good in stock, hereditarily endowed with noble qualities. This, and the allied words *eugeneia*, etc., are equally applicable to men, brutes, and plants. We greatly want a brief word to express the science of improving stock, which is by no means confined to questions of judicious mating, but which, especially in the case of man, takes cognizance of all influences that tend, in however remote a degree, to give to the more suitable races or strains of blood a better chance of prevailing speedily over the

less suitable than they otherwise would have had. The word eugenics would sufficiently express the idea; it is, at least, a neater word and a more generalized one than visiculture, which I once ventured to use."[1]

Galton is the father of the subject as well as of its name. The beginnings of Eugenics are thus quite recent. But this has not deterred those who delight in far-off origins from discovering Eugenics in the past. Just as the discovery of aviation has been attributed to the author of the fable of Icarus or to the foolhardy person who, having sewn feathers to his shoulders, cast himself from the summit of a rock and broke his neck upon the land below, so also ancestors have been sought for the Eugenists. Thus the Deluge, which cleansed the surface of the earth from all undesirable races, is indicated as the first eugenic operation on a large scale. Moses, again, whose legislation displays the preoccupation of safeguarding the purity and the strength of the Hebrew race, is said to have opened the way to modern eugenic legislation. He would share this glory with Lycurgus, who sent unfit children away to the Eurotas, and subjected the others to a régime which only the most robust, the most courageous, and the most active could survive. Plato, who in his *Republic* dreamed of the regulating of marriage by the authority of the State, decreed divorce for all women

[1] P. 17 of Everyman's Library Edition.

above the age of forty, and death for weak infants, would deserve mention, as also Aristotle and the Scholastics, inasmuch as they discussed the astral influences which preside over the generation of men and of animals. People also point out certain eugenic intuitions in the *Dream* of Theognis of Megara, in the *City of the Sun* of Campanella, and in the *Utopia* of Sir Thomas More, who proposed to subject the wives of the future to medical inspection; and finally, in the theory of Malthus concerning the necessity of limiting the number of consumers to the subsistence available.

Nevertheless, Eugenics as a science and a social movement does indeed date from Francis Galton.

Born in 1822 at Duddleton, near Birmingham, a doctor of medicine of Cambridge University, and a disciple and cousin of Charles Darwin, Galton applied himself particularly to the study of the laws of heredity, and he enunciated many which bear his name. He was struck by the plasticity of the human race, and he conceived the idea that one might be able to utilize the phenomena of heredity and the influence of environment for the progressive amelioration of the human species. He put forth this idea for the first time in two articles in *Macmillan's Magazine* in June and August, 1865. He returned to the same subject and developed it in many works, notably in a series of dissertations collected in 1883

under the title *Inquiries into Human Faculty*, which attracted a great deal of notice.

In an essay entitled "Eugenics: Its Definition, Scope, and Aims," which he read to the Sociological Society in 1904, he defined his programme as follows:

1. Dissemination of a knowledge of the laws of heredity, so far as they are surely known, and promotion of their further study.

2. Historical inquiry into the rates with which the various classes of society (classified according to civic usefulness) have contributed to the population at various times in ancient and modern nations.

3. Systematic collection of facts showing the circumstances under which large and thriving families have most frequently originated.

4. The study of the influences affecting marriage.

5. Persistence in setting forth the national importance of Eugenics.[1]

Galton's initiative harmonized with the preoccupations of many people in the scientific as well as in the social world, and even among the public in general. How frequently, in fact, have we heard people deploring the weakening or the degeneration of modern populations! It seems that as comfort becomes more general, as life becomes more artificial, as the intensive cultivation of the

[1] "Eugenics: Its Definition, Scope, and Aims." *American Journal of Sociology*, 1904, vol. x, pp. 1-6.

intelligence and of the passions corrupts the young, and the wearing agitation of our huge cities replaces the peaceful and strengthening calm of the countryside, as industrialism develops maladies special to certain professions, such as underground workers and those concerned with phosphorus, lead, ether, arsenic, etc., so indeed the race alters and loses some of its vigour, its beauty, and of its mental and moral equilibrium.

Do not the progress of therapeutics and of hygiene act in the same direction in preventing the working of natural selection, which at other times carried off those who were wretched or ill-equipped? Do not charity and humanitarianism, thanks to methods which become daily more ingenious, and to the ever-growing resources which they derive from private persons and from the public authorities, also indirectly contribute to increase amongst us the proportion of abnormal people—the weak, the tuberculous, the rickety, the degenerate, the neurotic, and those afflicted with disease of every kind, who are kept and looked after up to the age when they in turn found a family, and transmit to their descendants their defects or their vices?

From the economic point of view, the upkeep of what have been called by a cruel but expressive term, the offal of society, deducts from the income of both private persons and of the public authorities ever-increasing sums for the

looking after, caring for, treatment, and education of these unfortunates, with the unexpected consequence that resources are lacking for the assistance of healthy families in the bringing up of their offspring, and preparing for the country a vigorous and worthy population.[1]

On the other hand, we see more clearly every day the hereditary effects of mental, nervous, and venereal diseases, and also of certain predispositions to crime, and people ask if it would not be possible to choke the evil in its source.

It is, therefore, not surprising that the initiative of Galton should have met with a favourable, and even enthusiastic, reception in many quarters. With the help of the imagination, people dreamed of a regenerated humanity, of a superior race of men, sound in body, mind, and morals, capable of a powerful, well-balanced, and happy life. Renan's "great man," Nietzsche's "superman," would cease to be exceptions, extraordinary phenomena, or fortunate anomalies; they would become

[1] "With the present mentality of our public and private works of benefaction, assistance is given only to the families of rickety and unhealthy persons. Thus, from one family of nine crowded together in a hovel the children have been removed as each became tuberculous—*i.e.*, interesting. But no one thinks of protecting the healthy. What are we to say of the treatment by inoculation instituted by the public authorities in order to save the children of persons tainted with disease? . . . Our works of benefaction are tainted with hypertrophied sentimentality. Is it any less blind than when the usual form of charity consisted in giving to the beggars in the street?" (Colonel Lemercier in *Revue d'Eugénique*, Brussels, 1922, No. 3, p. 81.)

the ordinary types which would people the earth.

In accordance with the propensity of the Anglo-Saxon race to a sentimental and vaguely Christian religiosity, Eugenics has been presented as the religion of the future, the realization of the ideal foreshadowed in the early days of Eden, when everything was good; as the fulfilment of the promises made to the patriarchs, whose highest ambition was to be the Chosen Ones, and to have a posterity which should be as noble as the cedars of Lebanon and as numerous as the stars of heaven. Mr. G. Stanley Hall thus concludes a poetical development of this theme: "Christianity has never said all it meant. It is not yet all revealed to man."[1]

Americans were amongst the most ardent advocates of Eugenics. As usual, they have wanted to do things quickly, and they have commended daring, and even brutal, methods, to which we shall refer later.

2. Progress of the Movement

A few details will serve to show the progress Eugenics has made in the triple realm of scientific research, propaganda, and legislation.

From the scientific point of view, the best-

[1] Quoted by A. E. Hamilton, *Eugenics*, Pedagogical Seminary, xxi, p. 54.

known works are those of Francis Galton, of C. B. Davenport, the director of the Eugenics Record Office of Cold Spring Harbour (Long Island, U.S.A.), of H. H. Laughlin, the Secretary of the same, and of Professor Karl Pearson of London University.[1]

Chairs or lectureships in Eugenics have been founded at the Universities of London, Cambridge, Harvard, Columbia, Cornell, Brown, Wisconsin, North Western, Clark, Princeton.

Laboratories and centres for research work exist in plenty. We may signal out for special mention the Eugenics Laboratory founded by Galton, in 1911, at University College, London, and the Eugenics Record Office of Cold Spring Harbour, Long Island, U.S.A., attached to the Genetics Department of the Carnegie Institution at Washington.

[1] Readers who desire to study Eugenics in greater detail may be referred to the excellent article by Mr. A. E. Hamilton, which we quote above, and which contains an analytical summary of the literature of Eugenics. The New York State Board of Charities, Albany, U.S.A., has published a complete bibliography of Eugenics.

There are also many useful references in the *Revue d'Eugénique* of Brussels, in *Le Scalpel* for July and August, 1922, especially the well-documented articles of Dr. Govaerts, and in the little work of Dr. W. Schraenen entitled *Sir Francis Galton* (Brussels, 1922).

[A good library of eugenical literature is at the disposal of the members of the Eugenics Education Society, 11, Lincoln's Inn Fields, London, W.C.

On the Catholic side the following may be mentioned: *The Church and Eugenics*, by the Rev. T. J. Gerrard (Catholic Social Guild); *Marriage and Parenthood*, by the same; and the article on "Eugenics" in the Index Volume of the *Catholic Encyclopedia*.—E. C. M.]

The functions of the Eugenics Record Office are as follows :

1. To serve eugenical interests in the capacity of repository and clearing-house.
2. To build up an analytical index of the inborn traits of American families.
3. To train field workers to gather data of eugenical import.
4. To maintain a field force actually engaged in gathering such data.
5. To co-operate with other institutions and with persons concerned with eugenical study.
6. To investigate the manner of the inheritance of specific human traits.
7. To investigate other eugenical factors, such as (*a*) mate selection, (*b*) differential fecundity, (*c*) differential survival, and (*d*) differential migration.
8. To advise concerning the eugenical fitness of proposed marriages.
9. To publish results of researches.

By January, 1921, there were more than 800,000 classified documents, 60,000 pages of research work in manuscript, 35,000 pages cut out from journals, 3,500 pedigrees, and more than 1,700 detailed histories of families.

The Office also possesses a rich library, which comprises more than 4,000 volumes on Eugenics and kindred sciences.

The scientific research work is directed by several committees composed of specialists.[1]

From the standpoint of propaganda, a great number of eugenical societies have been constituted in the United States and in England; they exist also in Norway, Denmark, Germany, France, and Belgium.[2] These societies attend to the popularizing of the scientific data which are the basis of Eugenics; they carry out more or less faithfully the programme outlined by Galton, and which we have given on p. 14; they publish periodicals, of which the principal are the *Journal of Genetics* (Cambridge University Press); *Biometrika*, edited by Professor Karl

[1] See Dr. Govaerts, *Le Mouvement eugénique aux Etats-Unis*, *Scalpel*, July 29, 1922.

[2] The Belgian Eugenical Society was founded in 1920. Its Committee consists of Dr. Boulenger, Director of the Agricultural School at Waterloo, *President;* Drs. Ley and Massart, Professors of the University of Brussels; Dr. Frateur, Professor of the University of Louvain; Drs. Le Clerc Dandoy, Péchère, Decroly, and R. Sand, agrégés of Brussels University; Dr. Rulot, Principal Inspector of Hygiene; M. Van Langenhove, Director of the Ministry of Economic Affairs; M. Warnotte, Director of the Ministry of Labour; M. Gheude, Permanent Député; M. Wets, Children's Magistrate; Dr. Ensch, Head of the Schaerbeck Service of Hygiene; Rev. Fr. Fallon, S.J., Professor of the Philosophical College of the Jesuit Fathers at Louvain; M. Jamar, *Treasurer;* Dr. A. Govaerts, *Secretary.*

It has organized a series of conferences at Brussels during the last two years. It has taken an important part in the combat with venereal diseases by arranging for conferences given by some of its members in very many parts of the country. It publishes the *Revue d'Eugénique* every three months. It is endeavouring to obtain from the Belgian Government the creation of a Bureau similar to the Eugenics Record Office.

Pearson of London; *Genetics*, at Princeton University; the *Journal of Heredity*, published by the American Genetics Association; and the *Eugenical News* of the Eugenics Record Office.[1]

National and, later on, International Congresses have been organized. The first International Congress was held in London in 1912, the second at New York in 1921, the third in October, 1922, in Brussels.

As for legislation, Dr. Govaerts gives the following summary of the measures passed in the United States:

"Legislation with a eugenical tendency in the United States dates from 1907 to 1909. It comprises laws concerning sterility, segregation, and the prohibition of marriage.

"Sterilization consists in a surgical operation called vasectomy in the case of man, and salpingectomy in a woman. The law is in general concerned with the inmates of prisons and institutions for the care and surveillance of the insane and mentally deficient. In certain States the law specifies the particular cases to which the punishment is applicable. It is decreed by a tribunal after hearing an expert commission of doctors and directors of the institutions where the patients are interned. . . . The sanction may be either eugenical or punitive in character. Fifteen States of North America have adopted

[1] [To these may be added the *Eugenics Review*, published quarterly by the Eugenics Education Society of London.—E.C.M.]

this legislation; in others it has been passed, but never applied, or else considered and rejected. In general these laws have only rarely been put in practice, and they are all to-day a dead letter.

"The laws concerning segregation prescribe internment with separation of the sexes for all feeble-minded persons, and of all those who are guilty of an offence by reason of their mental inferiority. The execution of this law also depends upon the sentence of a tribunal after hearing a medical commission. . . . All States have adopted this legislation, and have organized numerous institutions which have as their object the care and surveillance of patients.

"Laws prohibiting marriage forbid, or, at least, annul the marriage of criminal insane persons, marriage being looked upon as a civil contract which necessitates health and a well-balanced mind and body in those who make it. Twenty-six States have adopted this law; nine others forbid the marriage of feeble-minded persons; two forbid it in the case of persons under the influence of drink when they actually marry; three annul the marriage of all afflicted with complete physical incapacity or advanced tuberculosis; three refuse to allow the union of persons with venereal diseases. . . .

"Twenty-nine States forbid marriage between blacks and whites, even in the case of descendants of the third generation of a black ancestor. This legislation has not a eugenical object, but

it is a measure of protection for the white race."[1]

A Norwegian law which came into force on January 1, 1919, enacts that, before marrying, each of the two candidates must say in writing whether or no he or she has a contagious disease, and whether or no he or she has suffered from mental troubles. The young man's declaration is communicated to the young woman, and vice versa. If the existence of physical defects does not change the projects of the affianced couple, a doctor is commissioned to explain to each in private the possible consequences of their decision. The doctor who attends a case is bound to denounce a patient who makes a false declaration. The latter gives to the other party the right to annul the marriage.[2]

Various American States require the production of a certificate of health. . . .[3]

Is it necessary to point out that the majority of laws passed in America were in some respects hasty, reckless, and offensive? Matters were made still worse by even more daring projects, such as that of the Senator of Iowa, who demanded the suppression, pure and simple, of those who were known to be incurable. Also,

[1] *Scalpel*, August 5, 1922, pp. 769 *et seq.* See also an account of this legislation in the *Eugenics Review*, January, 1923, pp. 286 *et seq.*

[2] *Cf.* Dr. R. Sand, *Le Travail aux Etats-Unis*, II, c. 31, Brussels, 1920.

[3] Dr. G. Sand, *Revue d'Eugénique*, 1921, No. 4, p. 66.

they inspired many Eugenists with a tendency in favour of neo-Malthusianism, by recommending the limitation of births in many cases.

These laws met with a strong condemnation by public opinion, and especially by Catholics. Thus it is easy to understand the emotion amongst English Catholics when, three years ago, the Government announced its intention of creating a Ministry of Health with eugenical tendencies. There were many vehement protests at the Catholic National Congress held at Liverpool in 1920. At a joint meeting convened for the discussion of the newly established Ministry of Health, a paper by Mr. Hilaire Belloc was read, in which he referred to "the horror known as Eugenics," and the Congress passed unanimously the following resolution: "The Ministry of Health Act is of such a nature as to justify corporate action by Catholics."[1]

[1] For full particulars of this meeting see the *Salford Catholic Federationist* for September, 1920. Prior McNabb was even more vehement than Mr. Hilaire Belloc: "The sanctity of such a word as health should not numb people to the stench of such a phrase as Eugenics" (*ibid.*, p. 7). In contrast with this, Dr. Colvin, of Glasgow, at the same meeting, said he thought opposition to the Health Ministry was exaggerated, and said "there could be a Christian view of Eugenics" (*ibid.*). In this connection it is interesting to note that at a meeting of St. Luke's Guild of Catholic Doctors held at Cambridge a few months previously in connection with the annual meeting of the British Medical Association, Dr. Mooney pointed out that "there was much misconception of the exact definition of 'Eugenics.' They

3. Present-Day Tendencies

Catholics have not been alone in criticizing the extremes and excesses of eugenists. The matter has had a literature of its own. Mr. Chesterton, for instance, has written a book entitled *Eugenics and Other Evils.*[1]

Moreover, experience has shown that the measures of constraint passed in the United States were impracticable and in general useless; they were based upon scientific laws which were by no means proved, and upon uncertain data; in the majority of cases they concerned those who were interned for life, or with abnormal people whom it sufficed to shut up or even to watch to prevent from doing harm.

And so these laws were hardly passed before they fell into desuetude, and the principal

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were all anxious for the rearing of a healthy race on Christian principles, and any departure from such principles would be most repugnant to them, and meet with their strongest opposition. So far as he could judge . . . and from the official statements of the Ministry of Health, there was no desire to adopt any of the *repugnant methods* (italics mine—E.C.M.) of Eugenics, nor to destroy personal liberty. Hence he thought that they should co-operate with the wise and beneficial proposals of the Ministry of Health, and be on the alert to oppose anything that would be detrimental to the moral well-being of the people" (*Tablet*, July 10, 1920).—E.C.M.

[1] He has since become a Catholic.

promoters of the movement pointed out that Galton had never thought of having recourse to such means. In the Opening Discourse, which he addressed as President to the Second International Eugenics Congress at New York in 1921, Mr. Leonard Darwin, a son of Charles Darwin, insisted upon the prudence which is necessitated by the uncertain nature of our knowledge of heredity and by the gravity of the measures proposed. He expressed himself as follows:

"Even if these problems be approached in a calm and scientific spirit—and in this respect eugenical societies should strive to set a much-needed example—even then it will be exceedingly difficult in most cases to arrive at precise conclusions. We must not attempt, in the present state of our knowledge, to lay down rigid rules of conduct, but only to suggest general guiding principles."[1]

The Belgian Eugenical Society has thought right to dissociate itself from the American tendencies. In a statement discussed in council on June 19, 1922, it made its position clear in these terms:

"Following upon certain private conversations, some newspapers, Belgian as well as foreign, have attempted to change the programme which the Belgian Eugenical Society has laid down for itself, and the ideas of those

[1] "The Aims and Methods of Eugenical Societies," reprinted from *Science*, October 7, 1921, pp. 313-323.

who direct it. In order to prevent all misunderstanding, the Belgian Eugenical Society adopted the following principles in its meeting on June 12, 1922:

"Eugenics, defined as Galton did in 1883 in his work *Inquiries into Human Faculty*, is the science of the improvement of the race. It does not in any way confine itself to questions of what constitute judicious unions, but, especially in the case of man, it occupies itself with all influences capable of giving to the best endowed races a greater chance of prevailing over inferior races.

"The word 'race' here signifies a group of physical and mental characteristics which are inherited.

"The programme of Eugenics consists in the introduction into public opinion of a new discipline inculcating a pride in a sound heredity, in the protection of the children of the future, and in the collection of records throwing light upon the biological forces which affect the internal transformations of society, and which may inspire the legislation of the future.

"The only practical realization which may be demanded from Eugenics at the present time is the creation of a centre of information and for research work relative to human heredity and to the influence of environment. Eugenical legislation, in the way in which it is conceived in the United States, is only a particular way

of solving a problem which does not comprise the whole of Eugenics.

"The social reforms which Eugenics might propose are the work of the future. They are peculiar to each country, and must rest above all on an enlightened public opinion, and must be based on a thorough investigation concerning the hereditary constitution of the peoples living on the territory in question.

"Moreover Eugenics will demand nothing from the legislator which will not be practical, sure of a favourable reception by public opinion, and which respects our national traditions and sentiments."[1]

[1] *Revue d'Eugénique*, 1922, No. 2, pp. 61-62.

[For purposes of comparison, it will be interesting to give here the objects of the London Eugenics Education Society:

"I. Persistently to set forth the National Importance of Eugenics in order to modify public opinion, and create a sense of responsibility in respect of bringing all matters pertaining to parenthood under the domination of Eugenic ideals.

"II. To spread a knowledge of the laws of heredity so far as they are surely known, and so far as that knowledge may effect the improvement of the race.

"III. To further Eugenic Teaching at home, in the schools, and elsewhere."

The acceptability of this, from the Catholic point of view, depends upon what is meant precisely by "eugenic ideals and teaching." Understood as Père Fallon understands Eugenics, there would be little or nothing to quarrel with here.—E. C. M.]

CHAPTER II

EUGENICS AND MORALS

1. Morality of Eugenics in General

WE have now outlined the beginnings of Eugenics. In what follows we shall examine its subject-matter more in detail, and point out various moral and social problems which present themselves.

Eugenics is at once a *science* and a *work of propaganda.* It studies the conditions of the perfecting of the human race, and it busies itself with the realization of these conditions in the concrete.

Many eugenists, and in particular Dr. Davenport, the Director of the Eugenics Record Office, restrict the object of Eugenics to the study of hereditary influences. They place the study of the influence of environment upon the race in a separate category, and label it *Euthenics.*

This distinction is not without its utility. At the same time, the amelioration of the race depends at once upon heredity and upon environment, the effects of which intertwine to such an extent that, more often than not, it is impossible to distinguish the one from the other.

This being so, one could not defend the exclusion of either of these aspects of the problem.

Moreover, if we are going to be logical and complete, we ought to extend the domain of Eugenics further still, and include in it the personal action of individuals upon themselves. For man is free, and is accordingly capable of giving way to or of resisting the influence of environment. He may likewise accentuate his hereditary inclinations by giving himself up to them, or weaken them by going counter to them. What a power is possessed by education upon the manners and customs, and therefore upon the progress or decadence of races! And the whole art of education may be summed up in two rules: the creation of a favourable environment, and the ensuring that the subject shall react and direct himself of his own accord towards the desired end.

Eugenics, in the fullest sense of the word, ought, therefore, to be defined as the study of heredity, environment, and of the personal action of the individual upon himself, in view of the improvement of the human race. Or again, to make the matter clearer still, "the inquiry into the most favourable conditions for the physical, intellectual, and moral improvement of the human race by means of heredity, environment, and the personal action of individuals upon themselves."

What are the relations which exist between Eugenics and Catholic moral teaching?

It is clear from what we have said above that Eugenics may be looked upon as a theoretical or as a practical science. From the standpoint of pure science it is the science which studies the conditions of the perfecting of the human race. Understood in this sense, the relations between it and morality are very distant, and need not detain us now. Every scientific study is in itself moral. The human mind is impelled by a natural tendency towards knowledge in all its extent and depth. The human mind is a living interrogation. Every phenomenon which it beholds attracts and occupies its attention. It goes in search of truth throughout the unlimited realm of beings, real or possible, continually repeating its questioning, full of curiosity, unsatisfied, and finding no rest until the sphinx, so anxiously interrogated, shall have opened its lips to give the reply sought.

Moral science then welcomes as a step in the right direction the unfolding of a new realm of thought to the mind, just as the politician welcomes the discovery of an unexplored country in the hope of aggrandizement, or as the economist greets the discovery of a long suspected source of precious metal as an earnest of prosperity.

But Eugenics is generally looked upon as a practical science.

The practical sciences are those which direct human activity by determining its ends and

indicating the means by which they may be attained.

Eugenics directs human activity with a view to the perfecting of the race. Moral science, on the other hand, is pre-eminently *the* practical science. It is the science of the sovereign ends of human activity. It determines those ends and means which are impressed upon man with the imperative authority of duty.

From these brief considerations it follows that Eugenics, in common with every other particular practical science, must confront its means and ends with the higher norms of moral teaching. Indeed, Eugenics is attached to moral teaching by bonds which are much closer than those of many other practical sciences. For its object is the perfecting of the human race, and man is, above all, a moral being. Human improvement therefore implies physical and moral improvement.

Even if the domain of Eugenics is limited to the amelioration of man, regarded as an animal, the exigencies of morality must still be taken very much into account—first negatively, by not contradicting them, then positively, by reason of the repercussions of the moral upon the physical. If man is a coherent being, and if there is not an irreducible duality in him, physical improvement properly understood must favour moral improvement, and reciprocally, moral improvement must have a fortunate effect on physical improvement.

The ancients wisely summed up in this formula the complete aim of the formation of man : *Mens sana in corpore sano*—that is, moral and physical health, a healthy mind served by a healthy organism.

The bond which attaches Eugenics to moral teaching has been overlooked by certain eugenists. Their mistake reveals itself in the extravagant character of the conclusions at which they have arrived. For there is in the moral as well as in the mathematical sciences a method which consists in reduction to the absurd or to the unacceptable. This method renders very great service in examining doctrines, and we can utilize it in the present instance. We are thus enabled to pass judgement upon the American eugenist who defended the mutilation of defectives, and the Senator of Iowa who proposed the suppression, pure and simple, of known incurables. Others have turned their thoughts towards the intensifying of the struggle for life, understood not merely as economic rivalry, but literally as implying the destruction of the multitude of weaklings and defectives in order to bring about in all its rigour the survival of the fittest, and to open the way for the élite—the happy few indeed !—to aspire to a greater well-being with more facility.

Have we lived, then, through twenty centuries of Christian civilization, following upon six or seven centuries of Roman or Greek culture,

only to return to the ideas of Lycurgus and the régime of Sparta?

These eugenists base themselves upon Nietzsche. But Nietzsche with cynical candour declared himself to be in open war with morality. "We 'immoralists'" he wrote emphatically in his Preface to *The Dawn.* It is hardly a recommendation for a system, and above all for an endeavour to improve humanity, to declare it from the outset to be incompatible with morality.

Moreover, there is a degree of "immoralism" which cannot be surpassed without flagrant self-contradiction. How can we proclaim the privilege of the best-fitted? How can we attribute to those who are healthy and whose stomachs are well-made the right of life and death over the weak and dyspeptics, or to those who have satisfactorily passed all medical tests the power of ridding themselves of the human dregs which compromise their well-being, just when the civilized world to which we are proud to belong is recovering from a common struggle against the supposed right of the strongest, when at the price of the most bloody sacrifices we have proclaimed the respect due to the weak, and when we have not been able to find terms strong enough to condemn the brutal doctrines upon which a powerful and selfish Germany wished to build up its supremacy?

Truth possesses the privilege of universality,

and the same principles govern the life of peoples and of individuals. If the best-fitted citizens of a State could dispose of the life of their fellow-citizens, then how could one logically refuse to the best-endowed States the right of suppressing the weak nations which stand in their path?

For the rest, if I stress the latest and atrocious consequences of the principle laid down by certain eugenists, it is simply in order to show how arbitrary it is, and thus clear our path of obstacles which might have encumbered it. Moreover, we must not regard too tragically the petulant activity of those of whom we speak They are not at all bloodthirsty, although they roundly declare that Eugenics ought not to bother about sentimental considerations. Some indeed, exercise their imaginations in accumulating sinister statistics. They inform us that 87 per cent. of the young and 90 per cent. of adults are tuberculous, that 42 per cent. of children have defective respiratory functions, that 33 per cent. of workmen are addicted to drink, etc., so that in totalling up we get a staggering picture of the unhealthy state of humanity. In the case of other eugenists, it would seem that the rash projects which they propose may be attributed to the fervour of neophytes. In their new-found zeal they are so affected by their vehement desire to cure and strengthen our poor species that they forget everything else, and would end, if their sugges-

tions were accepted, by transforming the human family into a breeding-stud.

We at any rate are not, like the Nietzscheans, "immoralists." Let us accordingly examine the end and means of Eugenics from the moral point of view.

2. Morality of the Aim of Eugenics

The object of Eugenics is the perfecting of the human race. There are those who ask whether this preoccupation is not superfluous or rash, or whether it is not trespassing upon a domain which Divine Providence has reserved to itself.

The preoccupation of the eugenist would, indeed, be superfluous if the human race improved of itself, or at least if it maintained itself in a state of physical, intellectual, and moral well-being which left nothing to be desired. But unfortunately this is not the case. It is even maintained, and with a certain amount of plausibility, that humanity is degenerating, and that the proportion of abnormal, defective, degenerate, backward, and weak people is on the increase. Without becoming pessimists or accepting at their face value the staggering statistics hurled at us, we must at least confess that there is still room for progress

Moreover, there is no reason why we should

simply abandon the matter to the upshot of events. The first gift of Divine Providence to man is that of reason. Nature leaves the animal to its instincts and external influences, but presents the whole universe to the view of man; she tells him to seek therein his way, and to find it out by means of a long and laborious task, in which each day's effort adds to the acquired results of the past. We have to find out the chain of cause and effect, and make use of the possibilities which present themselves for every kind of progress.

No one will deny that each generation can and ought to pay attention to the maintenance and, if possible, improvement of its own state. Why should each generation confine its concern to itself, and say, "After me the deluge"? Why should it not also think of the future, and ensure—in so far as is possible, and, of course, by methods which are moral—that future generations shall be free from the very grave defects from which it has itself suffered, and from those extremely harmful propensities which have made the practice of duty so difficult?

From the moral point of view, the object of Eugenics is as praiseworthy as that of medicine. It even has the advantage over the latter of being preventive, if taken in its fullest sense with all its implications, and, if it were ever completely attained, of tending to render medicine useless.

We may add that the endeavour to attain this end is particularly opportune. It is incumbent upon us now more than ever, because of the progress of biological sciences which are beginning to throw light upon the obscure problem of heredity, and also because of the development of social solidarity. Indeed, it is this latter which explains the recent origin of the movement; for, as the population of the globe increases and collects together, the dependence of the individual upon all the rest and the reaction of the individual upon the mass of society become more accentuated day by day, and influence life in general more closely. If there are many evil individuals, they become a social peril. An individual who is completely surrounded by a certain human atmosphere may, if he is not helped or defended, prove to be unable to react against the pressure and the harmful currents and influences of his environment.

"Is it too much to say," writes Dr. L. Vervaeck, Director of the Service of Penitentiary Anthropology of Belgium, "that without pathological predisposition, without criminal heredity, there are no real criminals, if we thereby understand not the occasional or accidental offenders, but simply the hardened backsliders? We do not think so."[1]

[1] "L'Hérédité Criminelle," *Revue d'Eugénique*, 1921, No. 3, p. 43.

The pedigrees of certain families manifest either a lamentable accumulation of crimes, depravity, and misery of all kinds, or else a splendid series of virtues, qualities, and merits. Dr. Vervaeck, in the article just quoted, reproduces two specimens, which are often mentioned:

Distinguished Family

Originating from Jonathan Edwards, who devoted himself to the evangelization of the Red Indians of the Far West—

Functionaries	80
Officers	75
University professors	65
Rectors	12
Clergymen	100
Judges	31
Barristers	102
Other University graduates	285
Writers	60
Persons occupying high rank in diplomacy, politics, or government ...	29
	839

Degenerate Family

Originating in a blind hunter who was also a hard drinker, and who was born about 1720.

About 1,500 descendants have been identified out of 2,000, among which are—

Criminals	197
Beggars and vagabonds	300
Diseased, drunkards, abnormal and dead from maladies due to misconduct	440
Prostitutes	50
Supposed to be upright	213
Died young	300
	1,500

Among the criminals, seven were hanged for murder, sixty died, and sixty-one spent on the average twelve years in prison.[1] It is impossible not to be struck by the responsibility incurred by the author of a line like this.

3. Morality of the Means Proposed.

We have not exhausted our task, however, in passing judgement upon the morality of the object of Eugenics. The end does not justify the means, and we must now proceed to consider the principal means of Eugenics from the moral point of view.

Let us begin with the most radical measures proposed. We have already touched upon some of these, such as the mutilation and

[1] *Cf. The Jukes*, by R. L. Dugdale. Putnams, 1910.

suppression of incurables. These cannot be reconciled with the respect due to human life and personality. There is in every man, even the most degraded, something sacred which commands respect. There is in him a slumbering mind, a torpid will, a soul which sleeps. The organs are indeed defective. They stifle the inward flame, and prevent it from bursting forth and manifesting its brilliance. They cover up the gold with a formless, rough, opaque and perhaps repugnant dross. But the flame, the gold, the man is present there after all.

The Moral Law infers an important duty from this truth: Whatever happens, man must always be treated as a brother, not as a slave, and still less as a brute beast. Thus, apart from the case of legitimate defence or of punishment imposed by law, the taking of human life is strictly forbidden. There can then be no question of suppressing the weak, diseased, abnormal, or defectives, by any kind of euthanasia. The respect due to human life is binding from the first instant when the child has commenced to live in its mother's womb right up to the time when death supervenes in the ordinary way of nature. Sterilization, whether voluntary or imposed by law, is likewise condemned by the principles of Catholic morality.

Moreover, in the case which we are considering, the mutilation and suppression of incurables is not necessary. Segregation, or

often surveillance alone, would suffice to prevent these unfortunates from doing harm. Lepers have already been isolated in this way. It is unscientific as well as immoral to countenance a lack of proportion in these matters between cause and effect, between means and end.

We are often referred to the example of some of the American States. But the task of ethics is precisely to put us on our guard against evil example. Our American friends are distinguished by many qualities which we admire and envy, but they do not always manifest a sense of proportion, or that notion of a perfect equilibrium which runs all through ethics, and which has inspired the definition of a virtue as a mean between two extremes.

Again, experience seems to show that violent methods are not very efficacious in eugenical matters. This is only what we might expect. Public opinion condemns them, and those who have to apply them regard them with repugnance. For this reason the authority which enacts them is forced to act with a precautionary prudence which has a paralyzing effect. Those whom it ought to affect manage to steal away. The great majority of cases manage to escape—they slip through the large meshes of a badly held net.

In other directions, Eugenics has been able, not only to avoid the dangers just referred to, but also to exercise an excellent influence upon public morality by reviving the idea

of responsibility in those who propose to marry.

It is indeed strange that so many men should take a step which affects their lives in the most serious and definite way possible without reflecting for a moment upon the duties which they are taking on themselves, and the consequences of their acts. As Monsieur Paul Bureau writes in his masterly work *L'Indiscipline des Mœurs*,[1] "they are ignorant of the laws which they transgress, and no one has ever pointed out to them that these acts which they think are quite private are in reality, like every other, social acts also, and even social acts *par excellence*, inasmuch as their effect upon the prosperity or suffering of human society is immense." In view of the dangers which married people tainted with certain maladies create for each other, and to which they expose their offspring, the modern conscience must be awakened and even shaken.

The question of the right to marry in the case of persons affected with grave, contagious, or hereditary diseases is a very delicate one. We must distinguish between different cases.

May young people affected by contagious diseases like tuberculosis, or by maladies likely to render conjugal life very difficult or even impossible, such as mental trouble, ask for or accept a union without warning the other party? Certainly not. There enters in here

[1] Paris, Blaud, 1920.

a duty of elementary loyalty and of strict justice towards the one whose life would be spoilt by being involved in one's own misfortune.

In certain countries this duty has been recognized and sanctioned by law.

We have already mentioned the legislation passed in Norway on this matter (see p. 23). The growing custom of exchanging medical certificates before marriage cannot be too much recommended.

To turn now to hereditary maladies, we may ask whether young people may marry when they know that they will transmit the grave diseases from which they are suffering to their offspring.

This question may be considered from three points of view: from that of the children who would thus be wronged, from that of the race in general, and from that of the collectivity which would thus be burdened by further charges, and be exposed to a new danger of contagion or of crime.

From the point of view of the children, the solution is simple. There is no question here, as there was above, of ruining by contagion the health of an existing person having the right of self-disposal—*i.e.*, the married partner. Here we are concerned with beings who are to be called into existence, and who could only arrive affected by a blemish.

Now, existence is of itself a boon and a blessing, and while the malady which accom-

panies it in the present instance certainly diminishes its value, it does not suppress it altogether. To be is better than not to be.

At the same time—and here we get the point of view of the race in general—the primordial end of the institution of matrimony is the propagation of the human race; that is to say, the procreation of human beings, and not of monstrosities or of degenerates.[1] This being so, the defects which would be transmitted might attain to such a degree of gravity that ethics would disapprove of the marriage for this reason.

If we now turn to consider the question from the social point of view, the principle governing the solution will be as follows: No one may, for the sake of his personal interest or for the satisfaction of a personal sentiment, impose a charge upon others or create a peril for them. In the ordinary course of things, the charge of bringing up children falls upon the father of the family. Those therefore who, in bringing children into the world, would have the certain prospect of making them a charge upon institutions of hospitalization, or of creating for others a new source of contagion or of grave disorders, with no likelihood of compensation or remedy, would be morally bound in principle, and apart from

[1] Père Fallon uses a stronger word—*déchets*, which may be translated as *offal*.

exceptional circumstances, to abstain from marriage.[1]

We must, however, insist upon the restrictions which we have formulated in our enunciation of the principle. In a case where the charges imposed upon society would only be temporary, or where the danger of contagion could be avoided—the children, of course, compensating the community for services received—abstention from marriage would not be binding. Exceptional circumstances, into the details of which we cannot enter here, might also modify this prohibition.

What we have just said concerns the moral obligation. It is another matter to consider whether this obligation could be recognized and sanctioned by law. In other words, could the law forbid the marriage of persons whose offspring would certainly create a grave danger or heavy burden upon society?

Let us point out first of all that the matrimonial legislation relating to baptized people depends at one and the same time upon the Church and the State according to principles which are made clear in the Code of Canon Law. A preliminary understanding between the two powers would accordingly be necessary. With this reservation, we do not think

[1] American Eugenists mention a family of criminals, prostitutes, and beggars, which began from an abnormal pair, and which, in the course of seventy-five years, cost the State of New York over a million and a quarter dollars. *Cf. The Jukes*, p. 70.

that the prohibition of marriage in particularly grave and certain cases ought always to be excluded on principle.

But whatever may be said concerning the theoretical principle, legal prohibitions motived by health or morality in matrimonial matters give rise to so many difficulties and to so many frauds that one could not set too much store by their results. Speaking generally, methods of constraint or legal prohibitions, even when modified, ought to be reduced to the indispensable minimum, and would require to be applied with the most careful circumspection. In matters which are so delicate, and which are so intimately bound up with the dignity of human personality, their application would be extremely difficult in the majority of cases. They would bring about a bitter conflict between two opposite interests between which it is singularly hard to establish a just balance: private and social, personal liberty and the subjection dictated by concern for the common good. Lastly, in imposing measures of collective hygiene, we should run the risk of compromising that delicacy, that refinement, those susceptibilities of the moral sense which are as its flower and perfume. To go beyond would be to diminish not only the patients, but also the healers; it would harm the spirit of the people in general and sacrifice one of those imponderable elements which are more precious than life

itself, since they constitute its beauty and its grandeur.[1]

[1] This reserved and distrustful attitude towards legal prohibitions and constraint is shared by the majority of the members of the Belgian Eugenical Society. "Exaggerated theories in eugenical matters," writes Judge Wets in the *Revue d'Eugénique*, 1922, No. 2, p. 60, "do harm to the success of the undertaking, and do ill service to a great cause. Scientific incertitude inculcates prudence. This is the opinion of Dr. Davenport, Georges Schreiber, and Brocq. It is also that of Charles Valentino and of de Claparede." For his part, Dr. Péchère says, apropos of heredity: "We must be extremely prudent still at the present time in applying these ideas which have only just been discovered" (*Revue d'Eugénique*, 1922, No. 1, p. 16). The Belgian Eugenical Society has adhered to this attitude in its declaration referred to above.

CHAPTER III

THE URGENT TASKS BEFORE EUGENICS

1. General Tasks

THE eugenical movement will more usefully devote its activity and its resources to other tasks, of which the most urgent seem to be the following:

The development of biological studies, especially in what concerns heredity.

The popularization of the certain knowledge already acquired.

The appeal to the prudence and conscience of individuals in what concerns the conditions of marriage.

The drawing up of pedigrees by individuals, indicating facts capable of throwing light on the physical, mental, intellectual, and moral condition of the members of the family, whether ascendant, collateral, or descendant.

The use of these pedigrees by doctors, or else by the interested parties themselves in choosing a career or in marrying.

The compiling of these pedigrees on a larger scale by Offices of Eugenics to facilitate the study of the phenomena of human heredity with a view to measures to be taken eventually.

2. The Fight against Neo-Malthusianism

One of the great tasks of Eugenics at the present time is the combating of Neo-Malthusianism, the practice of which is harmful to those making use of it, and is bringing about in this way the deterioration of the race.

Malthusianism has been commended in the name of Eugenics. Arguments have been based upon a certain physical inferiority, or lesser development and vigour, supposed to be manifested by children of families in which births are too frequent.

Also, from the social point of view, we are told that it would be impossible to provide for the subsistence of a population which multiplies at too rapid a rate.

This is not the place to consider this subject at length. Let us confine ourselves to the essential points.

We have to deal, then, with a certain confusion of thought, and we must distinguish between the question of principle and the question of fact.

The question of principle is this: Does moral teaching inculcate the duty of multiplying the population of a country inconsiderately and without limit, in spite of the prospect of misery, famine, infirmities, weakening, and degeneration which would ensue? Does it impress upon married people the duty of bringing into

the world without respite numerous children for whose necessities they would be incapable of providing?

Certainly not. Moral teaching starts with this principle: we cannot go against the natural order of things. We cannot perform an act in such a way as to frustrate its natural end, nor make use of a natural institution in such a way as positively to deprive it of its term. To act thus would be to introduce disorder into life; it would also introduce contradiction into the domain of intelligence and will themselves, since one would will a thing which of itself goes towards an end, and at the same time one would will positively to prevent that end. Therein lies disorder, abuse, perversion, immorality.

Moral teaching, then, condemns any procedure which consists in the use of the marital relation in such a way as voluntarily to frustrate its effect. Consequently, ethics prescribes either the normal use of marriage, or else continence. It allows no middle course. It says: If you are not *able* to fulfil the duties and undertake in a suitable manner the charges of marriage, remain continent. It says to married people: Make use of marriage with moderation. Have a regard for the conditions of health of each other, and for the well-being of those who will be born of you. There is also a continence which must be practised in the married state.

But moral teaching also says: Look upon life with a manly and courageous heart. Do not shun the charges of paternity, unless it be for higher motives and for the sake of a greater self-sacrifice. Do not listen to the counsels of egoism or of cowardice. The law of life is to give oneself to others. There is more joy in giving than in receiving. The law of life also means work and sacrifice. A comfortable life and a healthy one are not synonymous. Nor are an easy life and the strength of the race. A race even degenerates if facility relaxes its energies, however slightly.

Moral teaching, then, condemns Neo-Malthusianism from the conjugal point of view.[1]

Let us now consider the question of fact. Is it true that at the present time the danger is that of a too rapid multiplication of the population? Or rather, on the contrary, is not the danger rather that of depopulation? The reply to this question must be, alas! more categoric than we could wish. The birth-rate per thousand in Belgium, which from 1830 to 1882 remained roughly at 32 or 31, then fell from 32 to 28 between 1883 and 1903, descended

[1] From the general social point of view, as Monsieur Dupreel, Professor of the University of Brussels, has so ably shown in a Conference given under the auspices of the Belgian Eugenical Society, the great size of a population is of itself a cause of improvement. For it creates among the citizens a necessity of working, the emulation of effort, and the need of progress, and in this way increases the social tension. It brings into play energies and aptitudes which would remain latent in a less dense population.

rapidly from 28 to 22 in the space of the eleven following years. The fall during this last period was nearly four times swifter than during the preceding period.[1]

At the same time, the four great centres of population of the country displayed in an alarming way the progress of the evil. According to the statistics for 1912, the figure for Antwerp was 21·22 per thousand; Ghent, 17·29; Brussels, 15·75; and Liège, 15·42. These may be compared with Paris, the figure for which was 17.

We are surely not rash in saying that since 1913 the fall has continued with acceleration, and that we shall soon be at the critical point where the annual exodus of deaths is just compensated by the annual number of births. In many parts of the country this point has already been passed, and the number of coffins is greater than the number of cradles.

This fact is of great importance for the eugenical movement. It is time to repeat the

[1 Père Fallon's figures apply, of course, to Belgium. But the situation in this country is equally serious. "The birth-rate, as recorded in England and Wales, gradually rose from 32·3 per thousand population in 1841-45 to 35·5 in 1871-75, reaching its highest point, 36·5, in 1876, and then gradually fell to 26·3 in 1906-10, and to its lowest level (so far), 23·8, in 1912" (*The Declining Birth-Rate: Its Causes and Effects.* Chapman and Hall). The above was written in 1916. Here are the Registrar-General's figures since 1912: 1912, 23·9; 1913, 24·1; 1914, 23·8; 1915, 21·9; 1916, 20·9; 1917, 17·8; 1918, 17·7; 1919, 18·5; 1920, 25·5; 1921, 22·4; 1922, 20·6. Thus we have gone below the level of 1912.—E. C. M.]

famous "To be or not to be: that is the question." It is certainly important to improve the race, but it is still more urgent to perpetuate the race, and to make sure that to-morrow we shall have the material to work upon. In other words, Ethics condemns Neo-Malthusianism also from the social point of view; for in its practice there is a fatal abuse which results in a depravation of morals, in societies which allow it, and even destines them to disappearance.

If the deplorable progress of Neo-Malthusianism continues much longer, Eugenics will soon be without an object; for it would be superfluous to concern oneself about the amelioration of a race which was hurrying to suicide.

The eugenical movement, then, if it wishes to succeed, must take up the fight against Neo-Malthusianism.

3. Big Families

In this connection, one of the best tasks of Eugenics will be to take in hand the cause of large families. In reading *Inquiries into Human Faculty*, we were glad to find a eulogy of large families from the pen of the creator of Eugenics. Speaking of the observations of one of his colleagues, Mr. F. M. Holland, of Boston, U.S.A., who, amongst

other things, dealt with the higher morality of large families, he adds:

"It is reasonable to expect this would be the case, owing to the internal discipline among members of large families, and to the wholesome sustaining and restraining effects of family pride and family criticism. Members of small families are apt to be selfish. . . . Mr. Holland quotes a piece of advice by Franklin to a young man in search of a wife, 'to take one out of a bunch of sisters,' and a popular saying that kittens brought up with others make the best pets because they have learned to play without scratching."

Sir William Gull has remarked that those candidates for the Indian Civil Service who are members of large families are on the whole the strongest.[1]

Again, the President of the Second International Congress of Eugenical Societies, in defining the aims and methods of Eugenics, manifested his solicitude for large families, and asked that they be relieved of some of the charges weighing upon them.[2]

[1] *Inquiries into Human Faculty*, Everyman's Library edition, p. 213.

[2] [Here are Major Darwin's words: "As examples of legislation of general application producing beneficial racial effects, certain reforms in regard to taxation might be mentioned. My Society [the London Eugenical Education Society] took an active part in the agitation in favour of such alterations in the assessment of income tax as would make the burden of taxation fall less heavily on parents of families, and more heavily on bachelors and the childless

And Mr. H. Laughlin, in an article entitled "Eugenics in Germany," cites Article 119 of the Constitution of the new German Republic, which is as follows: "Families with numerous children have a claim for compensating care."

In the same order of ideas, Eugenics will include in its programme the fight against all the enemies of the family: excessive labour on the part of women and children, the abuse of feminism which takes away a woman from her office of wife and mother, infectious diseases, social poisons, bad housing, and immorality in all its forms. It will favour moral education, and will take great care not to weaken the sovereign help which religious convictions bring to it.

4. Moral Education and Chastity

Up to the present the relationships which we have pointed out as existing between Eugenics and moral teaching have been exterior ones.

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in the same stratum of society, *the object being to increase the birth-rate of a useful class of the community*" (*Aims and Methods of Eugenical Societies*, p. 8).

Elsewhere he writes: "Is it not of great importance that some attempt should be made to ascertain what standard of living does justify parenthood? Again, it is even more important that it should be widely felt that *it is morally wrong to limit unduly the size of the family when parents are up to 'standard' in all respects;* for it is essential for the welfare of mankind that the seed of this good stock should not be lost for posterity" (*Eugenics Review*, October, 1921, p. 445.—E. C. M.]

The subject of moral education, to which we have just referred, is one in which moral teaching is no longer satisfied with the *control* of Eugenics, but rather brings to it help which is positive and indispensable. It is a point upon which Eugenics and morals meet and unite in such a way as to become identical.

Somebody once asked Napoleon: "At what age ought the education of a child to start?" He answered: "Twenty-five years before its birth, by the education of its mother." If we are to have in twenty-five years' time children of the kind that the perpetuation and improvement of the race demand, it is essential that the children of to-day be healthy, and it is necessary that they shall manage to escape the blemishes which threaten them, and which they would transmit to their descendants. Now these blemishes may come from heredity, and that is studied by Eugenics. They may come from contagion, and that is also within the scope of Eugenics. But they may also come from their own excesses, and Eugenics must occupy itself with this also.

The diseases which work most harm in a population do not attack their victims from outside. The germ of the evil is in each individual, and its development depends to a great extent upon his personal habits. If the adolescent or young man does not impose upon himself a severe moral discipline, it will be of little use to protect him against hereditary transmis-

sion and contagion; he will create within himself a new source of infection. The evil will arise from abusive excitations of the passions.

If we do not succeed in giving to the generation which is entering to-day upon the period of adolescence, and which will be the youth of to-morrow, a moral rule, a moral conviction, a moral discipline, which will enable it to fortify itself against itself, the coming generation will exhaust itself, waste away, and offer itself as a prey to the maladies which lie in wait for it. We shall once more have rolled up the rock of Sisyphus with great trouble; we shall have undertaken a task which will ever have to be begun again.

This conviction, this rule, this discipline is—and it is necessary to speak plainly—that of chastity. Individual chastity in the first place, which places in everyone a principle of interior reaction against the wild tendencies of instinct. Then conjugal chastity, in monogamous, stable, and fruitful matrimony, which determines, moderates, and at the same time elevates the sexual relation, and which—as has been very rightly noted—constitutes a valuable means of selection, for nothing can contribute to keep away individuals affected by physiological, moral, or even economic defects, like the prospect of an indissoluble engagement, a constant *tête-à-tête*, and the mutual burdens which would have to be supported all through life.

But these difficult virtues require a favourable environment. They may only be hoped for in practice if they are encouraged and facilitated by what we may call "social chastity." They must be protected by measures of public hygiene, which render the moral atmosphere healthy, and which, to use a phrase employed in the Belgian Chamber apropos of legislation against alcoholism by the Minister of Justice, "defend the individual against himself."

I could not have used language like this twenty years ago. Then people called into question the necessity of chastity. Above all, they contested the necessity of a social prophylaxis and of a more severe intervention of the public authorities in moral matters. To-day the discussion is closed because experience has given its verdict.

And so we see on various sides initiatives which would have surprised our elders. The youth of to-day spontaneously is seeking for a moral discipline, it calls for a moral doctrine, and is founding circles of moral culture.[1]

This is a consoling fact. Coming as it does the day after the great trial through which we have passed, it is a token of hope. It will encourage the eugenical movement in its most difficult effort—that of bringing out the moral

[1] [Père Fallon is speaking of the youth of Belgium. Can the same be said of England?—E. C. M.]

perfection which is the condition and crown of the physical improvement of the race.

It is on this note of confidence that I wish to conclude. Now that we have saved our nationality, and given to our people the consciousness of its power, and assured to it a heritage of grandeur and of glory, there remains for the young who have survived a grave and imperious duty—that of safeguarding the race, and of ensuring for our land a robust, well-balanced, and disciplined population, reverencing all the laws of life; in other words, a healthy and moral people. Understood in this sense, Eugenics opens a vast and splendid field for science and for action. And it is to be hoped that Catholics will not be the last to join in and make great efforts to help on this worthy cause.

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